

Title: The Significance of Being Born Again

Text: John 3:1-8

Date: September 21, 2025

Well, good morning everyone. Today we're going to be in John 3 and if you'd open up your scriptures and pertaining to the way we normally open up our services I hope you have your Bible and if you do whether it's print or electronic open it to John 3 that's where we're going to be to start with today.

In John 3, that's pretty loud guys, in John 3 Jesus uses a unique phrase, born again, when he speaks with Nicodemus, born again. The phrase creates this mental picture that from a human standpoint is quite confusing. Honestly, it's easy to see why Nicodemus was puzzled. Most of us recognize that Jesus is speaking about a spiritual renewal, one that had long been prophesied in the Old Testament by the prophets. And specifically in John 3 I think Jesus is making mention of Ezekiel 36:25-27.

And it says this in that passage, Ezekiel writes, *"I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. And I will give you a new heart and a new spirit I will put within you, and I will remove the heart of stone from your flesh and give you a heart of flesh and I will put my spirit within you and cause you to walk in my statutes and be careful to obey all my rules."* So, looking at this passage in Ezekiel, why use the phrase born again? It seems why use this phrase to communicate the new incoming covenant. Wouldn't it have been much easier and much clearer to Nicodemus if Jesus had said you need a new heart, you need my spirit put in you. Nicodemus would have made the connection, and he would have understood that.

So, I've asked the question why this phrase? It seems to me that Jesus wants to communicate and teach something much deeper than just a heart change. With that conclusion there are three points and John 3 is going to be our launching point this morning that I would like to discuss, and this is the outline for today. The need for a new kind of life, the birth of a new kind of life and in the bulletin, it starts with a G. There's been an update should start with an L living the new kind of life. So, there's a revision there. So, today's sermon is going to be topical. We're going to be using John 3 as our springboard into the sermon and the thoughts today.

So, the main idea today is Jesus is communicating the creation of a new humanity created by being born of the Spirit with a new kind of life, his life. So, the plan today is to read the text and then survey the scriptures to walk through these points. We'll spend quite a bit of time in John's gospel and with Paul and after a brief detour into the early chapters of Genesis. So that's where we're going today. I hope to do it promptly and quickly because a wise man once told me the mind can only take in what the seat can endure, and I've noted the time so I'm going to try to be very careful about that today.

So, if you are able in reverence for God's Word and our Lord Jesus would you please stand as we read John 3:1-8. John 3:1-8 starts out this way, *"Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to him, 'Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him.' Jesus answered him, 'Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.' Nicodemus said to him, 'How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?' Jesus answered, 'Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born again.' The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.'"*

Let's pray.

Father in heaven, thank you for this opportunity to be here today with this group of my brothers and sisters in Christ and there those that you have ordained from the beginning of time to be here this morning. We thank you many of us thank you for the work that Christ has done for us. And the important part the word of God and the teaching of God has played in that. This morning Lord my great prayer is that your truth would be made known to your people. They don't need to hear the ramblings of a man. They need to hear from you. So, my prayer is, is that would you speak to your people today to encourage or to exhort to convict, if necessary, all for your glory and for your praise and for our great joy and our encouragement in the pursuit of knowing Christ.

I ask these things in the precious name of Jesus.

Amen.

So, let's think about this phrase born again and let me ask this question. What do you think of when you think of the verb born or its noun counterpart birth? What do you think of? Don't you think of life? I mean all you have to do is look at the explosion of birth that's happened in our congregation and you understand that one is born and when one is born there is a life. So that leads to the next logical question. What's wrong with this life that Jesus would say that we need to be born again? Most of you are thinking or whispering to yourself sin and you're right. But what about sin and what about Adam's sin in particular that makes this life that we have now require to be born again?

So, if you would please turn to Genesis 2:16. Genesis 2:16 and this is where God gives Adam the command not to eat of the fruit of the garden. *"And the Lord God commanded the man, saying, 'You may surely eat of every tree in the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.'"* Now we know from Genesis 3 that Adam did indeed eat of the fruit of the knowledge of good and evil and if you looked right at verse 17 when did God say that Adam would die? It's right there. That day, *"the day that you eat of it you will die."* So, how did Adam die that day? We normally would think that he died physically but he didn't did he?

The question is, is how did Adam die that day? And I think it's key to understanding our need to be born again. Would you agree with me that Adam had to die another way? Okay, the Bible uses death in terms of separation like that's what happens at physical death, but it can also mean separation in terms of relationships. Think of a mob boss saying to one of his soldiers you're dead to me. And you get the picture, it's an end of a relationship, a separation that can't be repaired. That that's the death that Adam experienced that day, separation from God. Specifically, the inability to have a relationship with God.

And here's another important truth that we need to look at while we're here in Genesis. If you turn to chapter 1, chapter 1 and we're just going to be looking at 21, 24, and 25. So, this, *"So God created the great sea creatures and every living creature that moves, with which the waters swam, according to their kinds, and every winged bird according to its kind. God saw that it was good."* Verse 24, *"And God said, 'Let the earth bring forth creatures according to their kinds - livestock and creeping things and beasts of the earth according to their kinds.' And it was so. And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good."* Did you see the emphasis on kinds? It's seven times in four verses. It's repeated.

So, what I want to point out is that every plant and every creature produces according to its kind. Meaning, thank goodness, corn produces corn, beans produce beans, cows bear cows and pigs bear pigs and man bears children. So why is this important regarding the subject of being born again? Well, Adam produced according to his kind. Adam's sin and spiritual death ended all ability for mankind, Adam's progeny, Adam's kind to have a relationship with God. In other words, while we were all born alive physically, we were all born dead to God, spiritually stillborn. That is the state of mankind in Adam, eternally separated from God. And the only way mankind has had a relationship with God is if God mercifully intervenes and draws near to him. This is the story of the Bible.

Think of Noah, Abraham, Isaac, Jacob, Moses, David, the prophets, the remnant of every generation that God has redeemed by his grace. We see it ultimately in the incarnation of Christ. It's good to remember that Adam's sin did not catch God by surprise because he had a plan from eternity. From eternity he had a plan to create a new humanity, a new kind of humanity, one that the old man kind would have to be born again into. And what is the origin of this life? What's the seed? What's the kind? It's life in Jesus Christ.

Turn back to John 1 if you would. John 1:4, *"In him was life, and the life was the light of men."* It's interesting that John spends three verses talking about who Jesus is. He's the Word. He's the Creator. And just after saying that he created all things that have ever been, that by definition are alive, he would write verse 4 with the emphasis on the life of men. There seems to be a comparison between physical life and this life that verse 4 is speaking of. And as John's gospel unfolds, we get more information about this life.

Turn to John 11:25 & 26. This is the raising of Lazarus, and Jesus is speaking to Martha, and he speaks these words. Verse 25 of chapter 11, *"Jesus said to her, 'I am the resurrection and the life. Whoever believes in me, though he die, yet he shall live, and everyone who lives and believes in me shall never die. Do you believe this?'"* The life Jesus is speaking about cannot be physical life. It's something different. It's a life that continues even if someone dies physically. And this life in the one who is physically alive and believes will

never die. This can't be physical life because this flesh is not immortal. It changes. It dies. It has to be a different kind of life that comes from believing in Lazarus. And we know what happens. Jesus says Lazarus come forth, and Lazarus comes out of the grave, wrapped in his cloths alive again. John says this is a sign, and this sign of the raising of Lazarus points to Jesus as the new life giver.

But there's more. Turn, I did this chronologically. So, turn to John 14:5 & 6. John 14:5 & 6. *"Thomas said to him, 'Lord, we do not know where you are going. How can we know the way?' Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through me.'"* Now you probably know the context that Jesus is explaining to his disciples the night before his death, that he is leaving to prepare a place for them, a room for them, where they will live with him. Thomas asks the logical question; how do I get there? And Jesus responds by saying I'm the way. You get there by me. I'm the truth. What I'm telling you is true, and importantly, I'm the life. The new kind of life that you need to have to be with me. And notice how Jesus connects this kind of life with access to the Father. In fact, Jesus is the life.

Looking down a couple of verses in John 14, look at verse 20. Jesus says, *"In that day you will know that I am in my Father, and you in me, and I in you."* That day is after the resurrection. And then if you'd want to turn to John 17:20-23, you all know this as the high priestly prayer. And in verses 20-23, Jesus is praying for future believers. That's us. Believers that would come to know Christ because of the work of the apostles, and the enduring work of the apostles. And Jesus says this in verse 20, *"I do not ask for these only, but also for those who will believe in me through their word, that they may all be one, just as you, Father, are in me, and I in you, that they may also be in us, so that the world may believe that you have sent me. The glory that you gave me I have given to them, that they may be one even as we are one, I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved me, and loved them even as you have loved me."* This new life is actually the new us, when we're born again.

Look at the verses, *"you in me, and I in you.... As the father is in me, and I in you, that they may also be in us."* It's a new kind of life in which we are, the only word I can think of is incorporated or infused with Godliness, with God Himself. This is the new kind of life that Jesus was communicating when he told Nicodemus, you must be born again. And it's one of the purposes why John wrote his gospel. In John 20:30 & 31 it says, *"Now Jesus did many other signs in the presence of his disciples, which are not written in this book; but these are written, so that you may believe that Jesus is the Christ, the Son of God."* And look what it says about believing, *"that by believing you would have life in his name,"* life. This new life in some mysterious way unites us with God. This is the creation of the new humanity that is now able to have relationship with God, because this new humanity has actually been born with his very life in them. This is what it means to be born again.

So, summarizing the first statement, the first point, all of humanity is born separated dead to God because of Adam's sin. In order for mankind to be able to have relationship with God, a new kind of life is needed. To use Jesus's words, a new humanity needs to be born that is able to have relationship with God. That new kind of life finds its origins in Jesus Christ and is in fact Jesus himself.

So, the next point to think about is, is how does this happen? There's some mechanics that are involved with it, and I'd like to go through those with you. How are we born into this new humanity? While we know it's by faith, all the reformers have told us Christ himself says that we are born again by believing. Believing that Christ is the means of our salvation. But key to this birth is the role of the Holy Spirit. And it's interesting to note that the Holy Spirit is involved in both Jesus' incarnation and in our being born into this new life. We understand that Jesus was born in a manner that was sin-free. Luke 1:34 & 35, tell us that the Holy Spirit came upon Mary, and she conceived the Incarnate Jesus by its power. Itself, it's a great mystery. And in a similar way, but not exactly the same, John 3 tells us that the Holy Spirit is active into our birth into this new humanity.

If you look at John 3:5 & 6, it says this, *"Truly, truly, I say to you, unless one is born of the water and the Spirit, you cannot enter the kingdom of God. For that which is born of the flesh is flesh, and that which is born of the Spirit is spirit."* Being born again by the work of the Spirit births us into this new humanity. We are a new creation. That's what Paul says in 2 Corinthians 5:17, *"Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come."* Paul specifically speaks about this truth in the phrase of being in Christ. Theologians call this being in Christ, our union with Christ, and it's the heart of Paul's, the church fathers, the reformers, and the Puritans doctrine. Their understanding of the Christian life, it's all in this reality of our union with Christ, and it becomes especially important in our justification and sanctification. Union with Christ is the source of every spiritual blessing that we have.

Paul gives a deeper explanation of the mechanics of what happens when a believer is, by faith, is born again in Romans 6:3-5. Now this passage uses the word baptized, and in order to keep the confusion of being physically baptized in water, baptized also can mean being placed into, and that's the best way to understand what this passage is telling us today. So, I've highlighted the key ideas that describe, describe this start of new life, and it starts with the death of the old self, the death of the old self. Romans 6:3, *"Do you not know that all of us who have been placed into, or baptized into Christ, were placed into his death? We were buried therefore with him by being placed into his death,"* into death. That's a rather striking statement, isn't it? All believers are placed into, into Christ's death at his crucifixion in AD 33.

Everyone here today who's born again, their old man died with Jesus in AD 33. It's a spiritual mystery. We can't understand it. This is the life that was dead to God, opposed to God, hated God. It was the old self that was a slave to sin and a slave to Satan that was unable to have relationship with God. The death of the old self is a spiritual mystery, but every believer's old man has been crucified with Christ in AD 33. Notice the verb tenses, have been placed, were buried. They are past tense verbs, and this is really important because they're once and done. Scripture tells us, the spirit witnesses to us, that we are dead. The old man, the old Mark before July 1978, is dead. The old you, before your conversion, is dead. It's gone. So that's the first part of the mystery.

Well, I want to say one more thing about this mystery. You can't go back to it because that life is as separated from you now as you were from God. It's gone. It's separated and you can't go back. But God doesn't leave us in this state. That's part of it, what happens.

As we continue on in verses 4b and 5, we see the flip side of this coin is being placed into Christ. *"We were buried therefore with him by being placed into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his."* Notice verse 4 that it starts with the *"in order that."* This is the reason we were placed into Christ's death. The reason is so that we would have newness of life. These two lives cannot live with each other. One has to die, and one has to be alive. And notice how it's all connected to Jesus' life. Look at the phrases, *"just as Christ was raised.... we certainly shall be united with him in a resurrection like his."* And then Paul further explains this in verse 5 and you can tell that by the *"For"* that begins the sentence. That we have this new life because believers have been united in his death, the reality from verses 3 & 4a but we have our union with Christ and his death ensures that we have a resurrected life like his.

In other words, a life has died and been buried, and a new life has been born and is alive. That life is united to Jesus' resurrection, and we are united to his life. Now this doesn't mean that we're perfect because we still live in this fleshly body and it's sinful. But this is the way we overcome our sinful flesh, just a little, little blurb there. And again, notice the verb tenses. These are all past tense, done deed verbs. This is done. You are placed in Christ in his resurrected life when you were born again. Your old man does die, and God replaces it with a new life that makes us part of the new humanity, this new humanity. Now we may not fully understand it but it's no less true. We are exhorted to believe it and to believe what God tells us even if we can't wrap our minds around it.

It's interesting that Paul rewrites and summarizes it in verse 8 this way, *"Now if we have died with Christ, and we have, we believe that we will also live with him."* And we do. We do. Brothers and sisters, this is a spiritual reality. We have been united to Christ. As Jesus said in John 14, *"we are in him and he is in us."* This is our union with Christ. So, summarizing the second point, the birth of a new kind of life at conversion, believers are spiritually united to Christ in his crucifixion, which results in the death of our old self and our old nature, and we are united to Christ in his resurrection life. If you are in Christ today, you are a new creation, part of a new humanity, united in Christ.

This last point starts out in your bulletin insert again has a G, but the better heading is living this new kind of life, living the reality of our union with Christ. What does that look like? Now I'm just going to take a quick minute here to say, union with Christ changes once we start to wrap our heads around it. It's not a doctrine that's talked about much anymore. It helps us get what this life is supposed to be between our conversion and our death. I've explained it this way many times. We're born again and we are in Christ, and we become like Christ. God declares all these things to be true, righteous, holy, sanctified at our conversion, and yet we live this life where those things aren't really true of us. We will be at our death or when Christ comes. Paul talks about it in 1 Corinthians 15. We'll be changed instantly, and we will be like him. John 3, 1 John 3, some of the most encouraging verses in the scriptures. 3:2 says, *"that we will see him one day like he is."* Those are the beginning and the end, but we live here in the middle, don't we? We live here in the middle. And the implications of union with Christ are as individual as all of us. There are goals and there are purposes, there are principles, but how those things get lived out in each of our lives is going to be a little bit different. And I would be a fool to tell you how to do it, and I'm not.

So, what I want to do is just give a couple of principles this morning. There're vast numbers of them, that union with Christ holds. Today I just want to talk about our sanctification. And when I talk about sanctification, I'm talking about the process of being made holy. I'd like to start with an illustration showing how union with Christ is like the picture of a completed puzzle on a puzzle box. I'm sure most of you know what a puzzle is or have done them. As you know that that picture is key to understanding how to put the puzzle together, isn't it? You can't, well I can't do it, I can't do puzzles anyway, but even good puzzle people can't put a puzzle together if they don't know what it looks like. Without the picture, putting the puzzle becomes extremely difficult, because we don't see how the individual pieces fit into the big, larger portion, right? Union with Christ helps us see how all of the promises of Jesus and the experience of life with him fit together for the work of God's big picture for us. Does that make sense? So, what I'm saying, the proposition is union with Christ helps us understand what God's purpose for us is for our lives. I should have said it the easier, that's a lot simpler. But the picture on the puzzle box is really important, you'll see why.

So, our big picture is this and it's found in Romans 8:29. It says this, *"For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers."* The emphasis there is conformed to his image and having many brothers or many followers. As Jesus is the image of his father, and we see that in Colossians 1:15 and 2:9, we are being changed into images of Christ, images of Jesus. That's what he wants to do in this life between the beginning and the end. We know it is sanctification being made holy or being made like Christ. The interesting thing is that in Christ we are both declared sanctified, and we are being sanctified. It's a yes you are but not fully, right? A lot of our Christian life is like that. In Christ it is completed, but at the same token it's presently being worked out in our lives. The work of this life is to become what we are. Our opponent is the sinful flesh, the world and Satan himself. God's design in becoming Christ-like is the progressive work of grace done by the Holy Spirit. We learn more and more how to overcome these forces in our lives.

The first way Christ helps us, union with Christ helps us to understand sanctification is it becomes our means of acceptance, our means of acceptance. Because we are spiritually united in Christ, the Father sees us when he sees Jesus. He sees his righteousness. He sees his holiness. We are sanctified because he is sanctified. We are righteous because he is righteous. He loves us as he loves his son. See John 14, chapter 14 & 17. Our relationship is settled with God, is settled. Union with Christ is the sure firm foundation of our relationship with God. So, it's so important that we understand this, that Paul uses several different metaphors to describe it in his writings. And they are all statements of fact. They're all for you language nerds. They're indicatives. And what I want you to notice is the permanence of them. They're permanent and they're never going to change. You are adopted sons, Romans 8, Romans 8:15 and Galatians 4:6 & 7. You are his body, 1 Corinthians 12:12-14. You are his bride, Ephesians 5:32, Revelation 6-9. Know that God loves us in such an unalterable and immutable way. This truth is meant to free us from the fear of being rejected by God, one of Satan's strategies to defeat us. This is one of the things where Jesus says you will know the truth and the truth will set you free. Because we are in Christ, our status as God's chosen child is never going to change. You can't mess it up, isn't that so freeing? There is nothing that we can do to goof it up or destroy it. It is settled in the work of Christ. You are in Christ. Your Christian life is knowing that you are in Christ, live it. Especially when guilt, shame, or the attacks of Satan are hammering at you.

The second way union with Christ helps us is in sanctification is it becomes the motivation for our actions. This is being sanctified in the present. This is the being sanctified part. And Christ in us provides the resources for battling against the flesh and overcoming the flesh to become more like Christ. But we don't grow in sanctification by our actions alone. Paul writes in Galatians 3, *"Are you so foolish? Having begun by the Spirit, you are now being perfected by the flesh?"* Paul goes on to explain in Galatians 3 that the work of sanctification is a work of the Holy Spirit, a work of grace, just like our justification. Union with Christ means we are already accepted. That's point one above. But we are not passive in our sanctification. Acceptance, the acceptance we have in Christ, motivates us. It motivates us to action. That's the second point. It motivates us to work and to effort. These actions should be the result of a heart full of greatness and thankfulness for what Christ has done for us, for the acceptance that we already have in him. This motivates us towards godliness.

Grace and effort are both necessary in being sanctified. Our problem is that we struggle in getting them in harmony. So how do we think about this harmony? How do we think about working with the Holy Spirit? How do we take what he does and what we do and make it work together? So, this has really helped me in my thinking this statement. Grace is not opposed to effort. Grace is not opposed to effort, but it is opposed to earning acceptance. So, thinking about this, if you're doing godly things, but you're doing godly things because you think you need to do them to be accepted, that's wrong. That's works, that's legalism. But grace calls us to work in cooperation with the Holy Spirit to become more like Christ.

The best illustration that I've seen for this is the illustration of sailing. Wind is an unseen force that moves sailboats. It's the source and the power of movement. But the wind by itself doesn't move a boat. Sailors must do something to catch the wind. Sailboats move when the winds blow and sailors hoist and trim the sails to catch it. Oh guys, it looks like our PowerPoint blew up. So, our actions, so that's really goofed me up. It's okay to laugh because I'm laughing at myself right now. Okay, so the idea is that we have to work in conjunction in cooperation with the Holy Spirit. The Spirit is the power of sanctification. We can't sanctify ourselves. We need the Spirit's work. Is it back? I don't have it here. I'll just motion for you to change, okay? Thanks Lance.

So, our action is to hoist and trim the sail to catch the work that the Holy Spirit is doing. And we do this by the repeated and consistent practice of spiritual disciplines. The spiritual disciplines are the means in which the Holy Spirit uses to sanctify us. And these disciplines are, and you'll not be surprised when I mention this, the means of grace, the word of grace, the throne of grace, and the fellowship of grace. The word is living and active. God's written word is for us to read, study, and obey. And regular interaction with the word means that the Holy Spirit reminds us of God's commands and promises to us. Its word, and its word is food, and its drink for our new life. It helps, it directs us.

I found that I can supplement my Bible reading by listening to podcasts on my way to work. Very practical application for you, if you will. Relistening to Zach and Colby's weekly sermons is very beneficial. And two podcasts that I recommend are Bible Talk and Wayne Grudem's Systematic Theology.

Prayer is a natural response of Christ in us. There's nothing more key to relationships than regular communications. And God desires us to talk and to listen to him. The Holy Spirit is a great aid in this because Romans 8 says that even when we don't know how to pray, the Spirit prays for us. I believe prayer becomes a natural and instinctual outcome of our union with Christ. He's always listening to us in that running conversation that goes on in our heads. Talk to him. And it can be simple. It doesn't need to be flowery. Talk to him. Tell him about what's happening in your present. Help me with this. I need wisdom. Jesus, help me. I'm sinking. Simple things, simple prayer. Get your mind talking to God. The Spirit will use that.

Finally, God designed us for fellowship with one another. The corporate gathering provides an opportunity to worship and partake of the ordinances of baptism and communion. And it also provides the opportunity to interact with fellow believers who are also part of the body with us. These believers are often the means that God uses to encourage us, encourage us to comfort, to practice serving, to dying to self. We need each other as a means of grace in our sanctification. One of the fruits of sanctification is a closer, more intimate relationship with Christ. And as we grow in our relationship, we experience more of God's love and God's joy. As we become more Christ-like, we find ourselves drawn to Him.

And I want to leave you kind of with this thought and ask if you're here. First, Philippians 3, 3:7-10, *"But whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them but rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but the righteousness from God through faith in Christ. The righteousness from God that depends on faith - that I may know him and the power of his resurrection, that I may share in his sufferings, becoming like his death."* Growing in union with Christ enables mankind to fulfill its ultimate purpose, to have fellowship with God. Next slide please. So, summarizing our last point, our acceptance with God, with God and our motivation to action is found in our union with Christ.

So here we are, it's at the end. I want to encourage you today to practice the disciplines. Hoist your sails, catch the wind that is the Holy Spirit. He will transform you; he will change you into Christlikeness if you practice the means of discipline, the means of discipleship, the throne of grace, the word of grace, and the fellowship of grace. You will experience more of Christ's life as you go to him with these realities. Remember that you are accepted. You are in Christ and his life is in you and it is there that we find the power to live this resurrected resurrection life that we have in Christ, especially as we deal with sin in our own life and as we deal with suffering.

Just a couple real quick things, husbands make sure your wives get time every day to do these things, especially if you have little ones at home. Husbands pray with your wives and pray with your children. Let them hear you and hear what they have to say. Wives encourage your husbands to lead.

There's also a warning here for two kinds of people. There may be some here today who think that they have this new life that born again because they made a confession of faith at some time in the past, but you realize and there's no life in you. Or you may be comfortable in resting in known sin.

Beware known sin and I'm not talking about those who are struggling with sin, but those who are really just content to live with their sin. These are perilous places to be because it is a real indication that Christ's life is not in you, that the work hasn't been done. John 6 and John 15 are scary examples of people. What Christ says about them, who believe and yet do not believe to life. Paul says test yourself. Examine your life to see if life is in you and I would encourage you to do that today and if you need to repent and believe in Christ.

If you've never heard the gospel today, you are outside of Christ. There is no union with him that you have. You are the old mankind destined to eternal separation from a place called hell. The good news is that that new humanity is available to you. It's available by confessing and believing in Christ as the only way to be saved, repenting from your sins, turning to him, calling out to him for new life. If that is you today, if either one of those two cases is you today and you need help, please see one of the elders or one of the people, the folks that brought you here that could tell you about Jesus. Next slide please.

What was Jesus communicating when he used the phrase born again? God's plan to create a new humanity with Jesus as its head. A new humanity is born of the Holy Spirit and is united spiritually to the resurrected Christ. Christ in us, the hope of glory. Dwell this week in your union with Christ.

Let's pray.

Father in heaven, I just thank you for this time we've had in your word. I thank you Father for the reality that all those who are born again who have believed by faith are united to the resurrected Jesus Christ. It provides the power and the acceptance that we need to walk this life in you. Would you work in our lives this week to make more of that reality of union with Christ, Christ in us, and us in Christ, truer to ourselves and to the world? And I ask these things in the name of Jesus our Savior.

Amen.

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